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Disce quasi semper victurus; vive quasi cras moriturus.

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To-day and To-morrow.

Small need have those who love Romance
On battle-fields to court her,
Where cannons boom—where chargers prance—
The roads to strife are shorter;
Each man that earns his daily bread
Has enemies past number;
Hope's dying feelings, crushed or dead,
His onward march encumber.
Still bravely join Life's fiery fray,
And sternly cope with sorrow;
The man that bears his cross to-day
Will have a chance to-morrow!

Hopes, fears, desires, in myriads crowd
Our mortal pathway, ever;
The spirit's pure perceptions cloud,
And clog sublime endeavor;
Grief, shame, remorse and fierce despair
Bring legends to confound us—
Such are the dangers we must dare!
Such are the shells around us!
Yet lift thy shield with courage gay,
And hurl thy lance at Sorrow;
The man who steels his nerves to-day
Can face the foe to-morrow!

Steer, Pilot, for some glorious end,
Tho' late in port arriving;
Heaven's grace, like manna, will descend,
And sanctify thy striving;
Good, for thy life resolve to do,
And Evil shall avoid thee;
Doubt may have made thy pulse untrue,—
Sloth may have misemployed thee—
Crush out these attributes of clay;
Stamp on the neck of Sorrow!
The man that perseveres to-day
Will meet success to-morrow!

Crystallography.

It is said that the tendency of modern education is towards practicability,—that the merely ornamental is overlooked in the search for the useful, the abstract theory cast aside for the practical reality, and man's energies bend less towards the refined and elegant studies that characterized the ancient schools than towards the less enticing and more beneficial aims of modern invention. That this theory, or, rather, distinction between ancient and modern education is correct need scarcely be proved. A cursory review of the classic pursuits of antiquity and a glance at the course of studies characterizing modern Universities would establish it as an incontrovertible fact. The flighty, com-

plicated and scarcely intelligible philosophy of the old schools has been discarded for the definite, instructive and eminently practical mental science of the present day. The scholastic disputes and endless broils arising from the old system have disappeared in the march of modern Science. The unfounded and superstitious Astrology which at one time spread with amazing rapidity over the Old World has given place to a glorious field of thought, rich in its varied treasures, practical from its mathematical accuracy, and fascinating in the sublime and beautiful prospect which the contemplation of the starry heavens presents to the modern Astronomer. Alchemy has been succeeded by Chemistry, and even the romance and poesy of the present differs materially from that of the past.

But that which marks more definitely the aim and tendency of our system of instruction of the present day is the attention paid to the Natural Sciences. The intelligent contemplation and delineation of Nature, whether by poetry, philosophy, or otherwise, is in itself entirely modern; and the formation of a distinct Science for each of the kingdoms of Nature is still more so. That the Natural Sciences are practical, that they are of the utmost utility in the everyday occupations of life, needs no demonstration—the fact is patent to all, and experience adds daily confirmation to its importance. Of the Natural Sciences, Mineralogy, if not the most attractive, is certainly the most practical. It treats of all bodies in nature “not possessing vitality and characterized by a homogeneous structure.” In all ages, gems, brilliants, and precious stones have been admired for their beauty and prized for their costliness, but farther than the examination and specification of these, mankind seemed to make no progress. Ancient writers do, indeed, describe numerous stones and minerals, but it is in a vague and obscure manner, often scarcely intelligible to moderns, and always without the slightest pretence to any definite system. Many things were needed to perfect a system of Mineralogy. These could come only by time, and through the progress of enlightenment. Botany could be brought to comparative perfection by a not laborious or protracted observation of manifest peculiarities. Zoölogy, also depending mostly on physical conformation and external resemblances, could attain a degree of advancement necessarily denied to Mineralogy. Indeed it was not till Chemistry came to its aid, and the wonderful perfections of Crystallization were discovered, that this Science could lay claim to even comparative perfection. Crystallization is, in fact, the groundwork of our present system of Mineralogy, and appears, in many instances, to be a wise provision of the Creator to direct man in his search into some of the mysteries by which he is surrounded. Why, for instance, does one mineral crystallize in prisms and another in rhombohedrons? And why does each

persistently display the same angles in all cases? Is there any more reason that the diamond should crystallize in octohedrons and the sapphire and emerald in hexagonal prisms than that these forms should be reversed? We can no more tell *why* these things are so than we can discover why a rose should possess its fragrant odor or a tree of the forest tower high above the flowers it shades. In both cases we discern the marks of a preordained system, to study and understand which is a duty, no less pleasurable, than it is, by the law of nature, absolutely incumbent on us to perform. We find embedded in the earth beautiful crystals which charm us by their brilliancy and wonderfully perfect execution. Are we to admire them simply as mystical curiosities, as chance productions, as *systemless* productions of a still more systemless creation? Or shall we study them as links in that most perfect chain which, beginning with the smallest particle of inanimate matter, ends with man—the last, the golden link which binds the material with the immaterial—the mortal with the immortal—Nature with its God? The conclusion is plain—the answer evident. When those forms were shaped by the hand of the Divine Architect, when those angles and curves were drawn, with an accuracy that man can never equal and an attraction that he can never fail to admire, it was so done for his instruction, and that he might by the aid of his reason unfold piece by piece the grand programme of Creation.

It is, then, man's duty to study and examine this science of Mineralogy—to look into the mineral kingdom and see there, too, the impress of Divine perfection as he sees in the animate world around him the proofs of an Infinite, allwise, incomprehensible God. Nor is this science complicated or difficult to understand. Its main characteristic is simplicity, and its whole aim and tendency is towards conciseness. If we take up a handful of crystals—quartz, alumina, spinnel, analcime, etc., and examine the form of each separately, it would seem as if there were an infinite number of designs, and that anything like a concise system and definite classification of them all would be an absurdity. Here we find in a few specimens all the figures and angles of Geometry and all the varying and irregular curves of the Calculus. Is it possible to grasp and arrange these varied and unconnected shapes under a few unmistakable and well-defined heads? Have we here, too, the elements of a universal system which shall raise Mineralogy to the same level as Botany and Zoölogy? Crystallography will answer the question in the affirmative, and show us a science which, taking into consideration the difficulties to be surmounted in perfecting it, is still more admirable than those just mentioned. The most accurate researches of mineralogists have developed the fact that in the apparently innumerable multitude of shapes in which we find crystallized minerals there are in reality but *thirteen* primary or fundamental forms. Here we have the first grand step towards a system of Mineralogy based on Crystallization. All minerals, then, by a simple examination of some of their peculiarities, may be at once ranged under thirteen heads. Have these heads, themselves, any relation to each other by means of which they could be ranged under definite groups? A little observation and a proper discrimination of form and outline will answer this question, and give us the means of classifying our thirteen primary *forms* under six well and easily recognized *systems*. This is the groundwork of Crystallography. A small foundation, one would say, for so difficult a science; yet it

is sufficiently extensive for the most perfect classification. The primary forms are all geometrical figures and are comprised under the three divisions of *dodecahedrons*, *octahedrons* and *prisms*.

Concerning the systems:—The first is called monometric. The *forms* under this system are characterized by having their axis equal and at right angles to one another, as is easily seen in the cube, regular octahedron and rhombic dodecahedron. The second or dimetric system, including the right square prism and square octahedron; is distinguished by having two axis—the lateral—equal; and the other—the vertical—unequal to the other two, but at right angles to them. The third system—the trimetric, as it is called—includes the rectangular prism, rhombic prism and rhombic octahedron. These figures are similar in the fact of their having their three axis at right angles to each other and unequal. The fourth system includes the right rhomboidal prism and the oblique rhombic prism. The system is called monoclinic from the fact of one of the axis being inclined to the other two. The characteristic of the system is—two axes at right angles and the other one inclined to these two. The fifth system includes but one form—the oblique rhomboidal prism. In this figure the three axis are unequal and all three are inclined to one another. The sixth system is known as the hexagonal system, and includes the rhombohedron and hexagonal prism. These figures differ from those in the other systems in having “three equal lateral axis and a vertical axis at right angles to the three.”

This completes the six systems, and we have the whole theory of Crystallography. Take any crystal in any part of the world; chip off a small piece and examine it carefully. At first it may present irregularities—it may show no distinct mathematical figure. But cut it down regularly and soon it will assume a well-defined outline, corresponding to one of the thirteen primary forms. Examine its axis then. Are they equal or not? Are they inclined, or at right angles to each other? By answering these questions you will name the system to which the mineral belongs, when the form will at once be manifest. You have then only to measure the angles which the sides make with one another, refer to a table of minerals, seek the characteristics which you have found, and you will find the name of the mineral opposite. Nor are crystalline forms ever unreliable. No matter in what part of the world a mineral is found, if it is compared with another specimen of the same species picked up in another quarter of the globe, it will be found to correspond with this latter in every particular. This is a strange and interesting phenomenon, on which even chemistry has not yet cast any light. Hornblende crystallizes in oblique rhombic prisms,—so also does laumonite, but here the points of similarity end, for we find that in hornblende $M:M=124^{\circ} 30'$, while in laumonite $M:M=86^{\circ}$. There is a great difference between them, for, though each has the same forms, the angles differ by $38^{\circ} 30'$. And those angles never vary. We have said that Mineralogy is practical. May we not also say that it is instructive and attractive? You may say there is little beauty in a piece of stone—it is a dead thing, and what can the study of its form teach us? That it is dead in the sense of lacking vitality we will grant you, but does it not possess a higher vitality, a living concordance with the grand works of creation, a relative connection with the active breathing world around us? Does it not speak, in a language of its own, it is true, yet

Eloquent and fascinating in the extreme, for those who would profit by it, of a First Cause, a Creator whose work it is, and whose honor it proclaims and makes manifest by its wonderfully perfect construction? And is this not instructive? Do we learn nothing from this mute language of God's inanimate creation? You think it does not speak because it does not act. But there is a language that goes to the heart, that touches the soul, and sets the chords of feeling and imagination in vibration, that wakes up the dormant enthusiasm of our nature and breathes into it a new energy, that opens up a new world of inspiration, wrapped in brilliants and priceless gems for thought and admiration. It is in this language the mineral world addresses man, the *archon* of creation. Who will say it is not instructive? Who will say he would not hear it if he could? The animal and vegetable worlds are fascinating it is true; but their beauties are more easily seen, their attractions more easily felt, and we stop enchanted at the charming prospect which a *part* of the creation presents to us, and forgetting that *all* is the work of the same Creator, from whose hands nothing ever came imperfect. Would we not wish to study the impress of Divine wisdom in the world around us? We feel it in ourselves; it is manifest in the breathing, energetic world in which we move. Would we trace it farther and read it in the chiselled and polished sides of the mineral also? If we would, let us study Mineralogy. But never, in our unbounded admiration for the creation, let us forget or lose sight of Him who formed it all out of nothing and clothed it with its beauty only to teach us the path which we are to follow in this world, and give us a glimpse of the beauty and perfection of that other world which He has prepared for us and us alone.

J. M. G.

Cimabue.

The honored appellation of Father of Modern Painters has been given to Giovanni Cimabue. From this we are not to suppose that prior to his time Italy possessed no painters since the decadence of art. It is certain that, without reference to the Greek artists who are said to have been the masters of Cimabue, Italy for at least two centuries prior to the period of his birth had constantly possessed artists of her own. This appellation of Father of Modern Painters is given to Cimabue because the arts of design are chiefly indebted to him for cutting them loose from the trammels of a barbarous style which had for ages marked the efforts of European painters.

Giovanni Cimabue was born at Florence, in the year 1240. He was descended from a noble family, and was sent to school to study *belles-lettres*; but he generally betrayed the natural bias of his mind by drawing figures upon paper or upon his books. The Senate of Florence had employed some Greek artists to decorate the Church of Sta. Maria Novella, and Cimabue became their first disciple, frequently stealing away from school to behold them at their work. His father, perceiving the strong inclination of the boy for painting, then agreed to allow these Greek painters to take him under their care and instruct him in the art. It was not long before he surpassed his masters both in design and coloring and soon became intrusted with many considerable undertakings. Having painted a picture of the Blessed Virgin which was a great improvement on the Greek style, he excited the greatest enthusiasm and delight among the Florentines. They treated him with almost divine honors.

The picture was carried in procession, with the sound of trumpets, to the place of destination, and the day was celebrated as a public feast.

Cimabue painted according to the custom of the age in which he lived, in fresco and in distemper, the art of painting in oil not being then discovered. He painted numerous pictures at Florence, and as his fame increased he was called to many remote places, and among the rest to Assisi, the birthplace of the great St. Francis. There, in the lower church, in company with the Greek painters, he decorated some of the ceiling and the sides of the church with scenes from the Old Testament and from the lives of our Blessed Lord and St. Francis. As but few of his works in Florence remain, the proper place to obtain an adequate idea of his genius is by examining the decayed frescoes still remaining in the church at Assisi. On one side he painted in sixteen compartments, with figures something larger than life, the histories of the Old Testament, from the creation of the world to the story of Joseph and his brethren; on the opposite side, the same number of stories from the New Testament, beginning with the Annunciation and ending with the Resurrection. On the ceiling he painted pictures of the four great Doctors of the Church, and many other figures, and in many other parts of the edifice many stories from the Book of Revelations. Although the greater number of these pictures have suffered severely from the destroying hand of time, yet several of them are tolerable, and some of them perfectly preserved. They are, notwithstanding the rudeness of their execution, in a style so grand and so simple that they strike with astonishment the traveller who has been taught to expect in the early effort of art nothing beyond an humble attempt at servile imitation. An able critic says "that some of the conceptions and compositions in this work would not do discredit to the genius of Raffaele at an early period, and certainly possess an energy and boldness of expression far surpassing the tame though careful performances of his master, Perugino; and although Giotto and his followers, who immediately succeeded Cimabue, gave a greater softness and variety to their draperies, and more diversity in the characters and expressions of their heads, yet it is difficult to find instances in their works where the naked parts of the figure are so well drawn as in some of the above-mentioned compositions."

Cimabue evinced a generous appreciation of Giotto, whom, tradition relates, he discovered drawing figures on the smooth surface of a rock while tending his sheep. Cimabue took him to Florence and instructed him to such purpose that the pupil soon outstripped his master, and became the greatest of the painters who preceded Raffaele. Cimabue died about the year 1302.

Falconry.

Falconry is a very ancient amusement in Europe and Asia, though in our days it has almost fallen into disuse. During the middle ages it was the favorite sport and pastime of the nobility; and as ladies were not prevented taking part in it, it became extremely popular, especially in France. Curne de Sainte-Palaye, in his work on chivalry, quotes a passage from an old poem on forest sports written by the chaplain Gasse de la Bigne, in which there is a comparison of hunting with falconry, and it is claimed as a particular advantage of falconry that queens, duchesses and

countesses are permitted by their husbands to carry the falcon on their wrists, without offending propriety, and that they are able to partake of all the joys of sport of this kind, whilst in hunting with hounds they are permitted only to follow by the broad roads and over open fields to see the hounds pass. When the hunting was with falcons, the knight was particularly anxious to pay his court to the ladies who attended, by his attentions to the falcons. It was his duty and pride to fly the bird at the proper moment, to follow her immediately, never to lose sight of her, to encourage her by calls, to receive the prey from her, to caress her, and to place her gracefully on the wrist of the lady.

As early as the reign of the Emperor Frederick II, falconry was honored in Germany. Such was the Emperor's fondness for the sport, that he would not give it up in time of war, but continued even then to indulge in it. He wrote a book on falconry, to which notes were added by his son, Manfred of Hohenstauffen.

As to the high esteem in which falconry was held in Germany, England and France, we find many proofs in the feudal usages. In Germany there were fiefs called hawk tenures (*Habichtslehen*), and in the fourteenth century some vassals were forced to appear annually with a well-trained falcon or hawk and a dog specially trained for the sport. In France, falconry was most in vogue during the reign of Francis I. Such was the ardor with which this king shared this amusement that he has been called the father of hunting and the chase. He created the office of grand falconer, who received a yearly salary of four thousand livres, and to his care was committed the establishments for training falcons. Under him were fifteen noblemen and fifty falconers to assist him in his duties. More than three hundred falcons were committed to his care, and as a special favor he enjoyed the privilege of hawking through the whole kingdom. For every falcon sold he received a fine, and no falconer was permitted to sell a bird without his permission. The whole establishment, which was a yearly cost of about forty thousand livres, followed the king wherever he went, as did also his hunting establishment. It is related that one gentleman who was distinguished for his skill in hawking was for his falconry alone enabled to keep sixty horses.

There existed an old rivalry between the falconers and the hunters. When the summer was on hand, and the hunting of the stag began, and the falcons mewed, the hunters drove the falcons from the yard: when the winter came, and the stags were no longer worth hunting, the falconers retaliated on the hunters and locked up the hounds. Falconry was held in high favor until the seventeenth century, when it was superseded by the use of fire arms.

Speaking of falconry, Mr. Pennant says: "I can trace it till the time of Ethelbert, the Saxon monarch, in the year 860, when he wrote to Germany for a brace of falcons which could fly at cranes and bring them to the ground, as there were very few such in Kent." The unfortunate Harold is represented in a picture as departing on an embassy of the utmost importance with a hawk on his wrist and a dog under his arm; and even females of the highest rank were not unfrequently represented in like manner. It is said that Alfred the Great, who was proficient in falconry, as in all fashionable amusements, wrote a book on the subject, but the treatise has not come down to us. From other sources we obtain the knowledge that this pastime remained in great favor throughout the whole Saxon era.

It was made felony to steal a hawk in the reign of Edward the Third; and to take its eggs, even on one's own ground, was punishable with imprisonment for a year and a day, besides a fine at the king's pleasure. In the reign of Queen Elizabeth the imprisonment was reduced to three months, but the offender was compelled to give security for his good behavior for seven years or to remain in prison until he did. An act of parliament passed in the reign of Henry II declared that no one may "hawke or hunt in other mennes warrenes" except "if he be a secular man, he can dispende freely and clerely 40 shillings of freeholde by yere; and yf he be a preste or clerke he ought to be ad-vaunced to a benefice of 40 shillings by yere."

It was enacted in the reign of Edward IV "that the possession of a hawk could not be kept by a simple man," nor that any "of less bearing than a gentleman with estate have a hawk." Music, hunting and hawking are in "*Le Morte d'Arthur*" classed as courtly amusements, and only for those possessed of gentle blood, from which we see that sport was confined to the higher ranks. However, that in time it ceased to be monopolized by the rich may be seen from the following passage in the "*Quaternio*": "As for hawking I commend it in some, condemne it in others; in men of qualitie I commend it as a generous and noble qualitie, but in men of meane ranke and religious men, I condemne it, with Blesensis, as an idle and foolish vanitie; for I have ever thought it a kinde of madnesse for such men to bestow ten pounds in feathers, which at one blast might be blown away, and to buy a momentary pleasure (if to see one bird torture another may be so called *) with the labors and expenses of a whole yeare." The Book of St. Alban's gives the list of the birds assigned to different ranks of persons; the goshawk is appointed for a yeoman, the tercel for a poor man, and the kesterel for a knave or servant.

In the twelfth century falconry reached the zenith of its popularity. Kings and nobles, highborn maidens and dignified ecclesiastics took part in this favorite amusement. It is related that even St. Thomas à Becket, Archbishop of Canterbury, when sent on an important embassy to the Court of France by Henry II, took with him hawks and hounds of every description.

No one of high rank, for a long period of time, was ever represented without his falcon. Were he to travel or to visit, were he upon business of importance or of pleasure, the hawk was ever perched upon the hand, which it stamped with dignity. To such an excess was it carried, that the nobility when they attended divine service took with them their hawks. This we learn from a poem written in the fifteenth century.

The English poets have made allusions to falconry. In his "*Squire's Tale*," Chaucer introduces a falcon in the following manner:

"Auridde a tree for dry, as white as chalk,
As Canace was playing in her walk,
Ther sat a *fancon* over hire hed ful hie
That with a piteous vois so gan to crie,
That all the wood resounded with hire cry,
And beten had hireself so piteously
With both hire winges til the rede blode
Ran endelong the tree ther as she stood."

* The author of the "*Quaternio*" seems to doubt that seeing one bird torturing another can be called pleasure. How then could he commend it "in men of qualitie as a generous and noble qualitie"?

The bird having been addressed by Canace, in reply tells to her a tale of forsaken love.

In Shakespeare we find many allusions to falcons and falconry, as:

"A falcon towering in her pride of place,
Was by a mousing owl hawk't at and killed."

And again;

"Dost thou love hawking? thou hast hawks will soar
Above the morning lark."

In "Romeo and Juliet" we read:

"Hist! Romeo, hist! O for a falconer's voice
To lure this tassel gentle back again."

In allusion to this sport, Othello, in his jealousy, says:

"If I do prove her haggard,
Though that her jesses were my dear heart strings,
I'd whistle her off, and let her down the wind
To prey at fortune."

There are also many references to falconry in Spenser's "Faerie Queene."

The sport was continued in fashion in England until about that period when the civil wars took place; then "its fall was sudden and complete." "An inquiry," says a writer in the *Censura Literaria*, "of how it became neglected, can, I believe, only be answered by conjecture." "It can bee," say Peacham, "no more disgrace for a great lord to draw a faire picture than to cut his hawke's meat;" "and this nauseating courtesy," says a late author, "established between the owners and the hawk, arose apparently in part from necessity, to make the bird answer to the lure, and appears to have occasioned its falling into neglect and almost total disuse. Smith attributes its downfall to the invention of gunpowder; but probably the Puritans may be charged with undermining this as well as the village May games and other national amusements. An old divine ranks 'hawkers and hunters' with those having 'no other god but their bellies.' The Calvinistic preachers are said to have succeeded in 'pouring the gall and vinegar of their new-fangled doctrines into the hearts of the once merry English,' and the Court, on its return, introduced foreign games, sports and pastimes, in the room of their more innocent predecessors. Only a part of the ancient amusement remained in the seventeenth century."

Christopher Marlowe.

Of the precursors of Shakespeare in the drama, the most remarkable was Christopher Marlowe. Of his family there is no account extant; indeed we are ignorant of his place of birth and of the year in which it occurred. From the notes of Mr. Oldys, a very diligent and trustworthy enquirer, we learn that he was born about the first part of the reign of Edward VI. It is certain, however, that he was educated at Bennet's College, Cambridge, where he took the Bachelor's degree in 1583 and the Master's in 1587. On leaving the University he became an actor and dramatic writer. Previous to this however he wrote his tragedy of "Tamerlane," which was brought out on the stage with success, and continued for many years a favorite with the public. Shakespeare makes Pistol quote, in ridicule, part of this tragedy—

"Holloa, ye pampered jades of Asia."

But with his rant and fustian, there are in "Tamerlane" numerous passages of beauty and grandeur; and the versification, displaying as it does so much strength and

beauty, justifies the compliment paid in aftertimes by Ben Jonson when he spoke of "Marlowe's mighty line." His high-sounding blank verse is one of his characteristic features. His inflated style, however, is not so great as many persons imagine. Hallam in his *Literary History of Europe* says: "Tamerlane was ridiculed on account of its inflated style. The bombast, which was not so excessive as has been alleged, was thought appropriate to such Oriental tyrants. This play has more spirit and poetry than any which, upon clear grounds, can be shown to have preceded it. We find also more action on the stage, a shorter and more dramatic dialogue, a more figurative style, with far more varied and skilful versification."

Marlowe's second play was "The Tragical History of the Life and Death of Dr. John Faustus," a powerful though irregular drama, to which Goethe was under many obligations, and which were acknowledged by him. The hero makes a pact with Lucifer by which he disposes of his soul to the fiend on condition of having a familiar spirit at his command and unlimited enjoyment for twenty-four years, during which period Faustus makes visits to various countries, "calls up spirits from the vasty deep," and revels in all kinds of luxury and splendor. At last the time comes when the bond is due, and a party of evil spirits enter, amid thunder and lightning, to claim the possession of his forfeited life and person. The plot of the play afforded full scope for passion and variety of adventure, and with it Marlowe constructed a drama, powerful, though irregular. Scenes and passages of the most terrific grandeur and thrilling agony are intermixed with buffoonery and low wit. Our curiosity is excited by the strange pact made with Lucifer, but we do not feel for him until, divested of his splendor, he is shown to us in his horror and despair. Then, when he stands on the brink of eternity and views his approaching ruin, waiting for the dreaded moment, imploring yet distrusting repentance, a scene of fervid passion and overwhelming pathos takes captive the sternest heart and proclaims Marlowe to be in truth a tragic poet.

Marlowe gave himself almost entirely to tragic writing, though he made translations from Ovid. These were however of so licentious a nature that they were publicly burned. If as a dramatic writer he will not bear comparison with some authors who succeeded him, it must be remembered that he was the precursor of the era which the wonderful creations of Shakespeare produced; and if comparisons be made between himself and his contemporaries, he will be found to hold a very respectable position. Of his "Edward the Second," Charles Lamb observes: "The reluctant pangs of abdicating royalty in Edward, furnished hints which Shakespeare scarcely improved in his Richard the Second; and the death-scene of Marlowe's king moves pity and terror beyond any scene, ancient or modern, with which I am acquainted." This play, according to the modern standard of dramatic excellence is Marlowe's best play; it is a noble drama, with the characters ably drawn and the scenes splendid to a great degree.

In "The Famous Tragedy of the Rich Jew of Malta," Marlowe, according to Hazlitt "seems to have relied on the horror inspired by the subject, and the national disgust excited against the principal character, to rouse the feelings of the audience; for the rest, it is a tissue of gratuitous, unprovoked and incredible atrocities which are committed, one upon the back of the other, by the parties concerned, without motive, passion or object."

Marlowe was also the author of the "Massacre of Paris,"

"Dido, Queen of Carthage," "The Maiden's Holiday" and "Lust's Dominion." He is perhaps better known to modern readers by the celebrated poem of the Passionate Shepherd, beginning with "Come live with me and be my love," which is truly a beautiful song.

Malone has been charged with irreligion and infidelity, and also with being licentious in his manners. Having quarrelled with a footman about a desreputable character, he was stabbed by his own dagger, which he had drawn upon his rival. This occurred about the year 1593. But a few years before this, Robert Green, in his "Groatsworth of Wittle bought with a Million of Repentance" after addressing, him, "Thou famous grocer of tragedians," says to him the somewhat ominous words: "Refuse not (with me) till this last point of extremity; for little knowest thou how in the end thou shalt be visited."

Marlowe, and other critics of great authority on this subject, have supposed "The First Part of the Contention of the two famous Houses of York and Lancaster" and "The True Tragedy of Richard Duke of York," which form, with slight variations, two parts of King Henry the Sixth, published as Shakespeare's and Titus Andronicus', to have been written by Marlowe. The latter, like "Faustus," abounds in scraps of Latin and classical allusions; and like the "Jew of Malta," in blood and murder. "I should be gratified," says his biographer, "on finding these conjectures established; for though these plays have been rejected as unworthy the transcendent genius of Shakespeare, they would shed lustre round any other name."

A high compliment was paid to Marlowe by Phillips, who styles him "a second Shakespeare." Thomas Heywood speaks of him as "the best of poets," and again says:

"Marlowe, renowned for his rare art and wit,
Could ne'er attain beyond the name of Kit."

His genius was however most highly complimented by his fellow dramatist and contemporary, Michael Drayton:

"Next Marlowe, bathed in the Thespian springs,
Had in him those brave translunary things
That the first poets had: his raptures were
All air and fire, which made his verses clear;
For that fine madness still he did retain,
Which rightly should possess a poet's brain."

Be it Ever so Humble, There's no Place Like Home.

No matter what place in the world we visit, whether it be a palace or a cottage, whether it looks like our own home or not, we cannot feel as if we were alongside of the humble hearth in the house of our father and mother, enjoying the presence of many a welcome friend. O! what place is there like home! It seems contrary to the disposition of man to feel the same joy abroad that he does at home. It is certainly so in many cases. Often you see young students, going to college for the first time, feeling very sad; go to them and ask what is the matter, and they will give you for answer that they wish to go home. Home is all they want; they care not for study, provided only they can go home. I myself was very sad when I left home for the first time,—so much so that I had to go home again in two weeks. I could find no joy, though I tried to make myself happy, being in the midst of many friends and relatives, who treated me with great kindness.

Again, we may look on home not only as a place of joy

and happiness, but also one where we can learn many things which will be useful for us in taking a position in life,—such as will cause us and our parents to be respected; our parents for giving us good example, and ourselves for conforming to that example.

But alas! how many parents pay any attention to their children, in this respect, when they are young; they do not even care to teach them their prayers, saying that they will have plenty of time to learn these things when a little older; but when that time comes it is too late; the child has no thought for such things then. He cares only for play. Therefore as home is a place of joy, it should at the same time be a place for us to learn our duties towards God, who has created us, that we may be able in turn to teach our children the same. But go where you will, and seek what enjoyment you will, you will ever feel that, "be it ever so humble, there's no place like home." M. S. M.

The Greek Anthology.

About the year 60 B. C. Meleager, a Syrian, made a collection of his own short poems and epigrams and those of others. This is the first anthology of which any mention is made. In later times, probably in the reign of Trajan, Philip of Thessalonica made a collection; and in the reign of Adrian, Diogeneanus of Heraclea and Strato of Sardis made similar collections; while in the sixth century the same was done by Agathias. All these ancient collections have been entirely lost. We now possess two of a later period, the one by Constantine Cephalas, in the tenth century, who, in his *Florilegium* made use of the earlier anthologies, more particularly that of Agathias; the other by Maximus Planudes, a monk of Constantinople who lived in the fourteenth century. By his tasteless selections from the anthology of Cephalas he really did more injury than good to the existing stock, nevertheless it is the most common. It is composed of seven books, which, excepting the fifth and seventh, are subdivided in alphabetical order and agree only in part with the anthology of Cephalas, which has been preserved in a single copy. This copy was taken from Heidelberg to Rome, thence to Paris, and then restored again to the Heidelberg Library. The most complete edition of this original text is that of Jacobs, published in 1813, at Leipsig, in four volumes.

In Germany the Greek Anthology has frequently been translated; and the poetical vigor, the sportive gaiety, the delicacy of feeling and the noble and elevated thoughts which these little poems have displayed, have gained for them well deserved admiration. In England they have also been translated, and we feel justified in quoting one of these gems. We do not know who is the translator of the following lines from Anaxanrides, but he rendered them with great fidelity:

Ye gods! how easily the good man bears
His cumbrous honors of increasing years;
Age, oh, my father, is not as they say,
A load of evils heaped on mortal clay,
Unless impatient folly aids the curse
And weak lamenting folly makes our sorrows worse.
He, whose soft soul, whose temper ever even,
Whose habits, placid as a cloudless heaven,
Approve the partial blessings of the sky,
Smooths the rough road, and walks untroubled by;
Untimely wrinkles furrow not his brow,
And graceful wave his locks of reverend snow.

Giants.

It has been a question among learned men whether a race of giants ever existed. It is true that travellers and historians have furnished many instances of them, but these naturalists and antiquarians have set aside as unreliable. In the Bible, too, we read that "there were giants in those days," but it is the opinion of many learned commentators that these were monsters of impiety, rapine, tyranny, atheism, etc., and not men of gigantic stature.

There have been many instances of men of wonderful size. Goliath, of whom we read in Scriptures, was in height five cubits and a span, which is somewhat more than eleven feet. Og, king of Bashan, required a bed nine cubits long and four wide, while the Emperor Maximinus was nine feet high. A skeleton dug up in the place of a Roman camp near St. Alban's, an urn inscribed Marcus Aurelius shows that the person was eight feet high.

In modern times there have been also many instances of men of extraordinary size. Hakewell speaks of porters and archers, belonging to the Emperor of China, fifteen feet high. Turner, the naturalist, states that he had seen near the River Plata, on the coast of Brazil, a savage who was twelve feet in height; and Knivet says that he measured several dead bodies, which he found buried at Port Desire, which were from fourteen to sixteen spans high.

After the discovery of America, stories of gigantic races in the southern continent were quite common, and the Patagonians were said to be eight and even twelve feet high. There were many travellers who claimed to be ocular witnesses of this fact, among whom are the Spaniards, Magellan, Loaisa, Sarmiento and Nodal; the Englishmen, Cavendish, Hawkins and Knivet, and the Dutchmen, Le-bald, De Noort, Le Maire and Spilberg. The same thing is testified by those French people who went in the expedition from Marseilles and St. Malo's in the year 1704. It is now known that most of the men in Patagonia are but six feet high and that the women are also unusually tall.

Only fifteen authenticated cases of gigantic men are admitted by Bufor. Hans Bar is one of these. He was eleven feet high, and his likeness, full-sized, taken in 1560, remained in the imperial castle at Innspruck. A Hungarian foot-soldier of the Archduke Ferdinand attained the same stature, and his portrait can be seen to this day in the Ambrosian cabinet at Vienna. Of the later giants one of the best known is Bernhard Gili, who was exhibited in France and in Germany in 1764. He was said to have been ten feet high. Patrick O'Brien, called the Irish Giant, who was born 1761 and died in 1806, was eight feet seven inches high. His hand from the commencement of the palm to the extremity of the middle finger measured twelve inches, and his shoe was seventeen inches long. Daniel Lambert, who lived about the same time, was only five feet eleven inches high, but so corpulent that he weighed seven hundred and thirty-nine pounds. Miles Darden, of Tennessee, who was born in 1798 and died in 1857, was seven feet six inches high, and weighed over one thousand pounds. There is an enormous skeleton of a youth named McGrath in the anatomical room of Trinity College, Dublin. McGrath in his sixteenth year measured seven feet. It is said that the people of Potsdam, descended from the famous regiment of tall Grenadiers, are remarkable for superior height.

In ancient mythology the Giants were the sons of Terra, or the Earth, by Coelus, who made war against Jupiter and the celestial deities to avenge the defeat of the Titans.

These giants are represented as of an enormous height and size, having a wild and dreadful aspect and possessed of a bodily strength proportioned to their huge bulk; each of them had a hundred hands, and serpents instead of legs. Determined to dethrone Jupiter, they raised Mount Offa upon Pelion and Olympus on Offa, and from thence they attacked the gods with huge rocks, some of which falling into the sea became islands, and others falling on the land became mountains. Jupiter summoned a council of the gods, and was informed that it was necessary for him to obtain the assistance of some mortal. By the advice of Pallas he called up Hercules, and with his aid he exterminated the giants, casting them into Tartarus, where they were to receive the full punishment for their crimes: according to the account of some poets, they were buried alive under Mt. Etna and different islands.

In Scandinavian mythology the giants or Jotums can scarcely be distinguished from the trolls, although originally the trolls were supposed to be more systematically malignant than the giants, who were distinguished more for their dulness than for their wickedness. Their homes were in wild pine forests, in caves and clefts of rocks, amid vast heaps of gold and silver and all the treasures of the mineral world. During the day they wandered through the dark forest, where no ray of sunshine could penetrate, and at nightfall returned to their homes to feast and to sleep. The sunlight was fatal to them, and if by chance they once saw it, they burst, or were transformed to stone. It is thought that the giants dwelling amid the woods and rocks may be a reminiscence of the gradual suppression and extinction of some hostile race, which, retiring to the natural fastnesses of the land, wandered from forest to forest and fell to fell, until at last they became mythical. A very ancient tradition is that of the frost giants who, the personification of natural powers, dwelt in Utgard, beyond the sea which flowed round the earth in a ring, and who had been dispossessed by Odin and the Asen divinities. There existed a perpetual feud between the gods of Asgard and the giants of frost and snow, similar to that between the race of men and the trolls.

In the German legends, giants abound, and figure with the fairies, dwarfs and magicians in the mediæval romances of chivalry. They occupy a prominent place in nursery literature, and there is no child that is not familiar with the feats of Jack the Giant-Killer.

—The shortest way the best—Mamma (to Ethel, on their way to the latter's first party)—"Now, mind, darling, if you see any nice things on the table that you'd like to eat, you mustn't ask for them." Ethel—"O, no, mamma!—I'll take them."—*Punch*.

—Tell us not that old age obscures the intellectual powers; Petrarch, who died at seventy, was found sitting in his library leaning over an open book as if he were reading but in reality dead. Some of Metastasio's best things were written at eighty-four; Goldini died at eighty-seven, and wrote until after he was eighty; Wordsworth lived to eighty, with unfailing poetic power; Goethe, down to the day of his death, at eighty-three, labored on with almost youthful zeal and with an unabated devotion to literature. Isocrates wrote his "Panathenaicm" in his ninety-fourth year, and lived until ninety-nine; Titian's pencil dropped from his hand when he was stricken by the plague, at nearly one hundred years of age; Michael Angelo went on splendidly until ninety; Leonardo da Vinci, one of the fullest and greatest artists of any age, died at his easel, with undiminished faculties, at seventy-five; Tintoretto worked until eighty, Perugino until seventy-eight, Rubens until seventy, Teniere until eighty-four, and Claude until eighty

Notre Dame Scholastic.

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Notre Dame, January 8, 1876.

The New Year.

The holidays are over, studies are in order again, and it may not be amiss to make a few remarks to our young readers at the beginning of the new year. To each and all, the importance of beginning it well must be obvious. The present is a fitting time to renew good resolutions and to form rules of life and conduct while at college if we have not already done so. Each can see for himself wherein he has failed during the year just past; he knows where he has been defective, where his weak points lay, and the beginning of the new year is an excellent time in which to turn the experience of the past to advantage and take a new departure.

Time while at college is precious. Every moment of it should be turned to good account. Now it is that hundreds of young men within the college walls prepare the foundation on which they are to build in after-life; a good foundation laid, they may build as solid and heavy afterwards as circumstances will permit. The use of time therefore, while at college, as well as the selection of the best materials to fill it out, are objects of primary importance. When a student enters college it is generally with some definite object in view—either to fit himself for commercial life, for a professional career, or for scientific pursuits. Having made known this object to the authorities, and obtained entrance into the classes best adapted to it, he should by every means in his power coöperate with his professors in their endeavor to develop his natural talents to the best advantage. He should make good use of the time and advantages before him, and not squander the former in trifling things or with such as are altogether irrelevant to his purpose. Whether in the study-hall, the class-room, or even on the campus, the main object of his entering college should not be lost sight of. While at study, every moment of time should bear its fruit; and then in the class-room, his duties being well-prepared, the rest is easy, namely to pay strict attention to the explanations of the professor; on the campus, all care is laid aside for the nonce, and he enters heart and soul into the games and pastimes of his schoolmates, knowing that this relaxation is necessary to the renewal of his strength and mental activity.

Conversation.

Among the Asiatics the art of relating is held in high estimation and is properly taught to the young. It is with them one of the principal branches of education, and more

care is taken to instruct young men how to talk than how to write. In this we believe that we should imitate them. How few are the parents who instruct their children in the art of agreeable narration! How few are the young men who make it a study and endeavor to excel in it! The greater portion of their time is occupied in acquiring a facility in written composition, and yet they have occasion to relate a hundred times where they have occasion to write once. If we go down to the Campus, how many young men will we not find, who, though they may be excellent writers, do not know how to relate properly anything of length? This is because they have not endeavored to acquire the art of conversation, thinking that in order to converse well no study is required.

Among all civilized nations, agreeable conversation has ever been esteemed as one of the chief and most important productions and promoters of social intercourse. What the standard of good conversation is, differs in the various ages, countries, individuals and sects. The idea of good conversation held by a Quaker is without doubt far different from that held by a man who mixes freely in the gaieties of the world. The natives of Asia, accustomed as they are to a monotonous life, are far more disposed to be patient listeners to long narrations, and the almost endless creations of a fertile fancy; while the gay life led in Paris has its effect upon the inhabitants, and the ready converser may in the course of five minutes touch on thirty different topics. When a literary man, returning from a party of congenial souls, declares that he was entertained with good conversation, he meant something altogether different from what a sporting man would understand by this phrase. In the same way conversation must always bear the impress of the age.

But although conversation assumes, under different circumstances, numerous varieties of character, yet there are certain general rules which should be observed wherever it takes place and whatever be the topic discussed. Conversation is one of the arts, and must be studied like every other; and, as is the case in the other arts, both useful and fine, there are certain individuals and even whole nations who possess peculiar talents for it. Yet as it is practised by all accomplished men, it is the duty of every one to make himself as perfect in it as possible.

When we come to study the art of conversation, or rather when we come to lay down rules to guide others in acquiring this art, we find that it is, as is the case in every other art, easier by far to say what should be avoided than what is to be done. As the object of conversation is to afford entertainment or useful information, one of the first rules is to allow everybody to contribute his share; at the same time we ought not to satisfy ourselves by being entertained passively, but should do our endeavor to assist in the gratification of the company. We should not however make ourselves too conspicuous, for egotism is the bane of conversation, the purpose of which is not to obtain admiration nor to please ourselves, but to entertain others. Franklin has said that we ought never to contradict in company, nor even correct facts if wrongly stated. This rule is undoubtedly too general, for difference of opinion is the soul of conversation; yet at the same time it is not necessary to attack every opinion broached, nor make the conversation degenerate into an altercation. To make oneself entertaining, one should adapt himself to the company and his conversation to his talents and information. We have seen men almost wholly unacquainted with certain

sciences and arts make them the subject of conversation, believing that they could interest the company with such topics. It is needless to say that they accomplished a different result, and annoyed and tired everybody. Conversation should be kept flowing, hence he who would make it agreeable should endeavor to seize upon points which can turn it into new channels, and not endeavor to restrict it to one subject. The topics to be talked about should be selected according to the dictates of good sense and good feeling, and none should ever be touched upon which are unpleasant or painful to others present. Many people are apt to consider conversation to be similar to a congressional debate—which is a mistaken idea, for they are by no means alike. Hence if the demonstration of what any one has said becomes tedious to the auditors, he should let it pass. Sometimes we hear a man complaining of a dull conversation, but he should remember that for a lively interchange of ideas two persons are necessary, and he should consider whether he himself is not partly in fault; for the complaint of tediousness is not unfrequently made by those who forget that it is their duty to contribute to the conversation.

A distinguished French author justly remarks that "the tone of good conversation is neither dull nor frivolous. It is fluent and natural; sensible, without being pedantic; cheerful, without being boisterous; elegant, without being affected; polite, without being insipid; and jocose, without being equivocal. It deals not in dissertations nor epigrams; conforms to the demands of good taste, without being bound by rule; unites wit and reason, satire and compliment, without departing from the rules of a pure morality, and allows all to speak on subjects which they understand. Each one expresses his opinion, and supports it in as few words as possible; and no one attacks that of another with warmth, or upholds his own with obstinacy. All impart information, and all are entertained."

The natural tact and courtesy of the French have made them distinguished above all other nations for fluent, sparkling, animated and delightful conversation. More especially was this the case about the middle of the last century. That epoch, when the most refined and polite circles collected around ladies of graceful manners and polished minds, may justly be regarded as the most flourishing period of refined society in France.

Letter from Very Rev. Father Sorin, Superior General C. S. C.

[Very Rev. Father Sorin has written to us from aboard the *Ville de Brest*, the steamer sent out by the French Transatlantic Steamship Company to cruise for the *Amerique*, and which towed her into Queenstown harbor, and thence to Havre. He sends us the following extract from the journal of the *Ville de Brest*, which, no doubt, will be interesting to many who had friends on board the *Amerique*.]

The following is an official report of the movements of the steamer "*Ville de Brest*," from the first intelligence she received of our accident. The officers of this vessel deserve the highest praise for their noble and persevering efforts to save us. They suffered extremely in keeping themselves at a proper distance during the gale, which lasted for a whole week after our first meeting. Such was their boldness at a second attempt to effect a connection, on Wednesday morning, December 8th, that when I saw the "*Ville de Brest*" crossing us to starboard, scarcely

twenty feet from our bow, whence a single sea would have dashed her against us, I trembled for fear of a collision, and ran down to my cabin to pray. Five minutes later both steamers were tossing and rolling at a distance of half a mile from each other, which position remained the same for full four days, the storm in the mean time continuing with unabated violence. The events which transpired on board will not be soon forgotten. Miss Starr had never before passed through such an ordeal. She went down bravely enough half the length of the rope ladder along the side of the big boat, but when she reached the lower boat I could see she was still alive by the sign of the cross she was making and repeating. Ah! she is a Christian woman.

BULLETIN OF THE VILLE DE BREST.

Nov. 24.—Started from St. Nazaire at night, with orders from Paris to cruise around the Scilly Islands, there to wait for the *Amerique*, expected from the dispatches of the China to proceed in a right course since the 21st.

Nov. 26.—Communicated with St. Mary's, whence no information can be obtained, either from the sea or from Paris, the cable being broken. We start for Parzenne, where at 3 p. m. we receive communication of the letter of Captain Ponzoly, and order to start and search after the *Amerique* in the fiftieth degree of latitude and fourteenth of longitude.

Nov. 27.—Sudden blow from southeast; threatening weather; we cruise to see if the *Amerique* is now in those quarters designated by the information received from a vessel which had sighted her the night previous; the signals, like our own, uncertain.

Nov. 28.—The weather continuing unfavorable, and the sea being very rough, we decide to retrace our course and renew our provisions of all sorts, to take afterwards the high sea in search of the *Amerique*; the winds from the east must have thrown her back very far.

Nov. 29.—At night we enter the port of Queenstown.

Nov. 30.—We commence our coal provision.

Dec. 3.—Provisions completed and our ship liberated (for an attachment had been made on her for a collision with an English vessel three years before); we put to sea, and on the 4th and 5th run on several ships; we question in various languages, but all in vain, none of them having met the *Amerique*; all experienced eastern winds.

Dec. 5.—Night—Fifty degrees and one minute latitude; we sight position fires from a vessel; draws our attention by her special lights; have been sending up rockets hourly to draw the attention of any boats in our vicinity; we recognized the *Amerique* in the answer to our signals.

Dec. 6.—Midnight—Come to speaking distance; from both steamers side boats are sent with provisions; weather turns unfavorable, and the sea is greatly disturbed by eastern winds. 8 a. m.—In spite of very heavy sea we cast our towing chains and cables, which break by the sole opposition of the two vessels tossed, at times, in different directions; with difficulty we hoist up our side boats and collect our broken connecting appliances.

Dec. 8.—Early Morning—The sea scarcely changed; we send again chains and cables, which break as before; we pull them up again for repairs; the weather grows worse, and the sea is very high; from the 8th to the 12th the winds continue unabated, and all we can do is not to lose sight of the *Amerique*; our vessel suffering a great deal from our forced position.

Dec. 12.—The wind abates; we near the *Amerique*, and notwithstanding the agitation of the sea, we succeed in transporting ninety passengers from 8.30 to 11 o'clock, without the slightest accident; at 12 we cast a chain 600 feet in length, and a double cable; new provisions are forwarded to the *Amerique*, and at 2 o'clock the two vessels start fairly together.

Dec. 13.—The wind rises again; through the night our vessel suffers intensely from the *Amerique*, whose motions were very violent.

Dec. 14.—The towing chain was broken; we replaced it by another of the same length and quality.

Dec. 15.—Heavy sea, thick and low clouds; our headway is very insignificant.

Dec. 16.—The weather improved; we have made 113 miles in the last twenty-four hours.

Dec. 17.—Heavy rolling; same wind and speed as day

previous; at 12 o'clock we coast Ireland, and expect to reach Queenstown port by 4 o'clock.

Personal.

- T. Grier, of '75, is living at Geneva, Wis.
- Prof. Gregori spent the holidays in Chicago.
- T. Fitzpatrick, of '72, is living in Defiance, Ohio.
- L. C. Watson, of '74, is residing in Detroit, Mich.
- M. Spellman, of '68, is practising law in Joliet, Ill.
- C. V. Gallagher, of '67, is residing in Omaha, Neb.
- John Broderick, of '69, is residing in Cairo, Illinois.
- Mr. J. Faxon, of Chicago, spent last Sunday with us.
- Lee Sanders, of '74, is residing at Battle Creek, Mich.
- W. Skelly, of '62, is a member of the Illinois Legislature.
- T. P. White, of '73, is a practising physician in Louisville, Ky.
- R. Stevens, of '70, is in business with his father in Joliet, Ill.
- Joseph Kelly, of '64, is doing a lucrative business in Joliet, Ill.
- Patrick J. O'Meara, of '74, is doing very well in Delmar, Iowa.
- Rev. James Curran, of '68, is parish priest at Paterson, New Jersey.
- B. Sherman Hiltz, of '73, is practising medicine in Cincinnati, Ohio.
- Mr. Foote, of Burlington, Iowa, was at Notre Dame on Saturday last.
- Wm. Farnam, of '67, is in the establishment of Keith Brothers, Chicago, Ill.
- Rev. John B. Krüll, of '66, is pastor of the Catholic church in Augusta, Ky.
- T. F. Studebaker, of '64, is secretary of the famous Studebaker Works, South Bend, Ind.
- Mr. E. Kitz, the gentlemanly proprietor of the Circle House, Indianapolis, visited here this week.
- We are pained to announce the death of Mr. Del Vecchio, the father of young Del Vecchio, who was here last year.
- Rev. Father Grace, of '57, has written a splendid letter to the New York papers concerning the funeral case in Connecticut.
- Albert Heizman, of '65, is in partnership with his brother, in Reading, Penn. The firm are dealers in sheet music, instruments, etc.
- W. J. Graham, of '67, is in business in Ottawa, Ill. We have been told that he is a publisher, but of this our informant was not quite certain.
- We received an invitation to attend the marriage of Charles J. Dodge, of '74, and Miss Ella M. Craig, in Burlington, Iowa, on January 4th. We were unable to attend, but the SCHOLASTIC wishes the happy couple every blessing in life. May they live many years to enjoy anniversary after anniversary of their wedding day.

Local Items.

- Engaged!
- Too true!
- 'Twill end in a dream.
- Always try to avoid a crisis.
- Pay your box-rent at the Postoffice.
- No business at the art gallery on last Wednesday.
- Prof. Lyons returned to the College last Monday.
- No tidings have yet been received from the lost umbrella.
- On the first of January the thermometer stood at 70 deg. Fahr.

—Now why did you buy an overcoat? Do you expect to use one?

—Billiards and hand-ball are all the rage in the Junior Department.

—Where now is the Band? "Up Vine Street" with "Old Baldy."

—Prof. Edwards and his little army returned on last Wednesday.

—The Thespians adopted their new Constitution on December 22nd.

—Now that the holidays are over, solid study should be the ruling motive.

—The first session is nearly over, and but two boys on the lazy list. Good!

—One thousand Scholastic Almanacs sold in Chicago during the holidays.

—The St. Aloysius Philodemic Society held a meeting on Tuesday evening.

—The Minims have been delighting everyone by their singing in the church.

—The lawyers lost no time during the holidays. They attended Court in South Bend.

—On Christmas Eve the Minims had the usual visit from their old friend, "Santa Claus."

—We understand the Columbians hold their first regular meeting since the holidays this evening.

—Long walks in the country was the enjoyment most indulged in during the fine recreation days.

—We understand that an elegant pulpit of a new pattern is being constructed for the new church.

—The fine weather gives the velocipedes a good chance for play these days. The sport is much enjoyed.

—O. E. Bell was the first one to make his appearance at the College, after having spent the holidays at home.

—The St. Cecilians held the first meeting after the holidays, on Tuesday evening, January 4th. A full report next week.

—The St. Stanislaus Philopatrians had a little reunion, Tuesday evening, preparatory to holding their regular meetings.

—Prof. Howard returned on Monday last from a short trip to Ann Arbor, called thither by the death of his brother.

—The information that at last direct news was received from Father Sorin caused not a little excitement here on Tuesday last.

—Rev. President Colovin, of the University, has placed the editor under obligations by his kind remembrance on New Year's Day.

—Mr. Murray, editor the South Bend *Herald*, has received a relapse, and has been removed to the residence of his father at Goshen, Ind.

—The Polito Musical Club will assist at the next entertainment provided they can procure manipulators on two additional instruments.

—Who said the boating season was over? We came very near having a race New Year's day, and perhaps we will have one next Wednesday.

—A game of baseball was played between the Gravesites and the Arnoldites on the last day of the old year. The latter came out victorious.

—An organization known as the Anti-Shaving Mob has been started in the Seniors, and no person belonging to it can shave until February 21st.

—Those confounded, avaricious, self-loving, highforeheaded and cheeky individuals of the Senior table devoured the reader's turkey. Foul play!

—The gentlemen of grace and education who assemble twice a day around the lunch-table entertain themselves by congratulating the "old man" on his engagement.

—"Oh show me the man that unhooked that latch!" said the personage who read last Sunday as he picked, himself off of the floor and placed the pulpit in its position.

—What with stage, drop-curtain, scenery and foot-lights, the Minims' Study-Hall had somewhat the appearance of Washington Hall in miniature at the late Exhibition.

—Mr. James L. Ruddiman presented himself for duty on Monday last, looking very fresh and active after his vacation trip. His health has been completely restored.

—The Archconfraternity (Seniors) holds its meetings the first Sunday of every month. Also the Archconfraternity of the Immaculate Conception (Juniors) on the same day.

—The Infirmary Chapel also had its tastefully arranged Christmas Crib this year. Carlo Dolci's picture of the Virgin and Child was admirably arranged as a centre-piece.

—Prof. J. A. Lyons, of Notre Dame, Ind., has prepared a very handsome volume entitled the "Scholastic Almanac" which will be of use to those of the Catholic faith.—*Chicago Times*.

—Some of the weather-prophets are saying that we will pay up for this fine weather before the winter is over. Perhaps so, but we might as well enjoy the sunshine while we have it.

—Mr. M. Moriarty, formerly one of our SCHOLASTIC typos, spent New Year's in South Bend, where his company presented the "Hunchback" and Bulwer's great comedy of "Money."

—On the 22d of February, or rather the Saturday afterwards, at the suggestion of the State Committee, the editor will issue a Centennial number of the SCHOLASTIC, giving a complete history of Notre Dame.

—The editor is sorry that he could not accept the kind invitation of the Minims to partake of their lunch on the last day of the year 1875; but he feels confident that other and better men made up for his absence.

—Professor Lyons of Notre Dame has just issued his Scholastic Almanac for 1876. It is an interesting compilation of the best things in the current literature of the day, besides containing the usual calendars.—*Inter-Ocean, Chicago*.

—The County Surveyor and his flagman, upon hearing that wolves were in the County, determined to hunt them out. But alas! they walked all day, and returned in the evening with a jaybird and a woodpecker hung to their belts.

—The fresco on the wall over the western entrance of the new church will soon be commenced. The scaffolding has been erected, and Signor Gregori will in a day or two begin work. The fresco to the east has been universally admired.

—The 9th regular meeting of the Columbian Literary and Debating Club was held December 18th. Declamations were delivered by Messrs. Logan "On the Shores of Tennessee," Murphy "The Veteran," McNulty "The Dying Chief."

—The Minims take quietly the golden opinions won by them at their late Entertainment. We hope they will deserve still better at the February Examination. Good conduct and application to study are the necessary means to obtain them.

—Owing to the absence of the editor on a visit to Steubenville, Ohio, this week, this number of the SCHOLASTIC is undoubtedly the best of the year. If he remain another week the paper will be doubled to give us room according to our strength.

—Jansen, McClurg & Co. have published, in connection with the University of Notre Dame, The Scholastic Almanac for 1876, edited by Prof. J. A. Lyons. It contains much valuable information of interest to Catholics and also some entertaining reading matter.—*Chicago Tribune*.

—The Superior General of the Christian Brothers at Lyons received last July from the Governor of an English province an offer to direct 220 schools and one normal school. Quite recently the Protestant Bishop of Liverpool proposed also forty schools, and insisted upon it seriously.

—A kind friend of ours at St. Mary's received a letter this week from Bishop Gilmour, of Cleveland, who is at present sojourning in the South of France. He says his step is growing steadier, and that the time is close at hand when he will be enabled to take charge once again of the arduous duties of his office.

—Our friend John says he was agreeably surprised on finding a smoking cap under his pillow a few evenings ago. He proposes exhibiting it at the Centennial, but thinks it too thin for this cold weather. Being blessed with large ears, he would undoubtedly have appreciated more highly something in the shape of ear-muffs.

—The second edition of the Scholastic Almanac was issued this week, and a consignment of several hundred copies was received here on Thursday last. The success of the Almanac is now assured, as it is only by the greatest exertion on the part of Prof. Lyons that the orders from all parts of the country are filled.

—Our friend Professor J. A. Lyons, of the Notre Dame University, has compiled and issued "The Scholastic Almanac for the Year of Our Lord 1876." Besides the monthly calendars, tables of reference, etc., there are some sixty pages of select and interesting reading matter. It is destined to be one of the standard almanacs.—*Chicago Evening Journal*.

—On New Year's Day, solemn High Mass was sung by Rev. L. J. Letourneau—Rev. A. Louage and D. E. Hudson assisting as deacon and subdeacon. The sermon was preached by Rev. President Colovin. It is needless to say that the sermon was all that could be desired, for the Rev. gentleman was never known to do otherwise than well when in the pulpit.

—The Scholastic Almanac is a handsome little annual published for the use of the students at the University of Notre Dame. It is compiled from the columns of the Notre Dame Scholastic, the well conducted college paper of that institution. It makes a very useful little hand-book, and the reading matter which it contains enhances its value. We hope this publication will be continued from year to year. It is for sale by Jansen, McClurg & Co., 117 and 119 State St., Chicago. Price 25 cents.—*Ave Maria*.

—The Presbytery Library received on Wednesday last a Latin edition of the complete works of St. Thomas Aquino, printed in the year 1636 by Joan Posuel & Claud Rigaud, Lyons, France. It contains about 1,700 pages, and shows that the art preservative of all arts was in a flourishing condition even at that early date, and that first-class work could be executed without the aid of a Potter, a Campbell or a Hoe. Just think of it, 1,700 pages of closely printed folio, and of such matter as this, written by one man! It was received with a number of other volumes from Fr. Pustet, of New York.

—The Minims' banquet, like their Exhibition, was a grand affair. Quite a large number of invited guests were present, and all seemed to enjoy themselves in doing ample justice to the meal. I will not attempt an enumeration of the many good things, for they seemed to have everything the season afforded. On account of being Friday, turkeys, chickens, and the like, were dispensed with. We heard one of the Minims remark that such a thing would not happen again, as they were going to have their play on Tuesday evening, and their banquet on Wednesday. The Minims are a jovial set, and we shall long remember their play and banquet. The Amphion Club and Orchestra were present by special invitation, and seemed well pleased with the whole affair.

—In Gentili's art rooms may now be seen on exhibition the portrait of Mrs. Cotwell, a lady well known in connection with this popular photographic establishment, which was painted and presented to her as a Christmas gift by Prof. Luigi Gregori. The work is a marvel of brilliant coloring. A flood of slanting sunlight comes through the greenery and bathes her figure in a sort of luminous mist. The radiance into which the whole picture is steeped forcibly suggests to the spectator thoughts of summer skies and orange groves

—the land of the cypress and myrtle,

Where the flowers ever blossom and the beams ever shine.

As the picture is said not to be quite complete yet, it would perhaps seem ungracious to find fault with the head, which is rather too much idealized for a portrait. But, aside from this, the work, both in conception and execution, is well worthy of Prof. Luigi Gregori's high reputation. It would be impossible to doubt its paternity, for the sun of the Italian school too unmistakably gilds it.—*Chicago Times*.

Books and Periodicals.

—A second edition of "Graziella," the story of Lamartine's early love, recently translated by James B. Rannion, is already going through the press of Jansen, McClurg and Co., the first edition having been exhausted within three weeks.

—Mr. Thomas G. Appleton, of Boston, who recently journeyed in the East with Mr. Eugene Benson as a companion, made a record of his travels for the pleasure of friends at home, which is now to be privately published for him by Macmillan & Co., London, with illustrations by M. Benson.

—M. Grasset has recently published in Paris a short account, with illustrations, of three curious pieces Nivernais taience in the Museum at Varzy. The first is an equestrian figure, supposed to be St. Hubert, and dated 1734; the other two are immense plates, gaudily painted, but illustrating a curious Nivernais custom. On the day of baptism, after the banquet usual on such occasions, the newly baptized infant was brought in upon one of these with great pomp and placed upon the table with the dessert. After the babe's removal the dish was filled up with sugar plums and burnt almonds.

—We have received Jules Verne's famous book, "The Tour of the World in 80 Days!" describing the strange adventures that befel Phileas Fogg, who undertook to travel entirely around the world in eighty days, on a wager of \$100,000! Leaving London on the week the Bank of England is robbed of \$250,000, he is suspected to be the thief, and followed like a shadow by a detective who throws every obstacle in the way of his supposed flight. It is unnecessary to say that such a plot, in the hands of a master like Jules Verne, becomes intensely interesting, as the host of people who have read his "Twenty Thousand Leagues Under the Seas" can readily believe. Although this book is sold in ordinary cloth binding, without illustrations, for \$1.25, yet the edition on our table, with eight characteristic engravings is furnished for only ten cents. (By mail 12 cents.) Don't fail to get a copy. For sale by all News-dealers, or sent, post-paid, by Donnelly, Loyd & Co., Publishers The Lakeside Library, Chicago, Ill.

Art, Music and Literature.

—Von Bülow gave several concerts in New York during last week.

—Will Carleton's poems have sold to the number of 80,000 copies.

—Theodore Wachtel continues at the New York Academy of Music.

—Charles Merza, a composer of some merit, is dead, at the age of seventy-five.

—Two of Mr. Tennyson's idyls, "Elaine" and "Enid," have been translated into Spanish.

—A new translation of "Zendavesta" into French by M. Harlez, is appearing from the press of Didot.

—Edwin Booth, supported by McVicker's Stock Company, will make a ten weeks' tour through Canada.

—The author of "Mrs. Jerningham's Journal" has published a new brochure, "Miss Hitchcock's Wedding Dress."

—The names of two streets in Paris are to be changed to those of the deceased painter Corot, and the sculptor Carpeaux.

—Jas. R. Osgood & Co. have just ready a new novel by the authors of "Ready-Money Mortiboy," called "With Harp and Crown."

—Charles Lamb, according to a new biographer, was one of a family of more than six children, instead of one of three, as generally recorded.

—It is proposed to hold a grand musical festival in Dublin next summer. The Exhibition Palace is suggested as the most available building for the event.

—Francis Power Cobbe is to contribute to *The New Quarterly Magazine* an article called "Backward Ho!" It will discuss the influence of mediævalism in modern life.

—The hero of Robert Buchanan's prose romance, "The Shadow of the Sword," is a native of Brittany in the time of the first Napoleon, and is inspired by a hatred of war.

—There is no truth in the current newspaper statement that Mr. Boucicault has been employed by Mr. McCullough to rewrite "Jack Cade." The *New York Tribune* is glad to hear it.

—Frederic Mistral, the head of the "Provençale Renaissance," who is well known in this country through Miss Preston's articles and translations, will soon publish a collection of lyrics.

—A bronze statue of Father Lacordaire, by the sculptor Bonnassieux, has been put up in the court-yard of the Dominicans at Flavigny (Cote-d'Or). It represents the great preacher in conversation.

—Four artists are forever at work in the Uffizi Palace at Florence copying a picture of Fra Angelico, a "triptych," with a border of heavenly musicians. It takes eight days to make a copy, which sells from sixty to eighty francs.

—"Henry V" will be presented at McVicker's Theatre, Chicago, on Monday evening next. It will be performed by a combination of actors from Booth's Theatre, New York, and McVicker's Company, with Rignold in the title rôle.

—Mr. Ingersoll Lockwood, of the New York bar, formerly United States consul, and also known as an author and lecturer, has published an original drama of the Revolution, entitled "Washington." The drama was written in the summer of 1873.

—One of the Christmas books for children and lovers of nonsense recently published abroad is "The History of the Six Wives of Bluebeard," compiled from mendacious chronicles, by Isabella Novello. The chromo illustrations are by George Cruikshank, Jr.

Saint Mary's Academy.

—Classes have been resumed as during the scholastic year.

—On the 3rd an excursion to Niles closed the festivities of the season.

—The arrival of a number of the absentees created a pleasant excitement.

—The one idea now is Examination, and the late relaxation will no doubt give renewed vigor to the mental powers of those students who are ambitious to stand Number One.

—A letter to the Minims from Very Rev. Father General has caused a great commotion. — The Minims are the specially honored department, and they certainly feel their dignity.

—The morning classes and music were resumed on the 27th ult., and continued till the 30th. The afternoon-were devoted to reading, music-practice, fancy-work, and lively recreation. The evenings, to merry games or parlor reunions, where each of the pupils contributed to the entertainment either by music or recitations, interspersed with pleasant conversation.

—On New Year's evening the young ladies of the Graduating Class gave a sumptuous banquet. The arrangement and decoration of the tables was all their own, and was pronounced by able critics to be in excellent taste. Each of these young ladies played the hostess with much grace. The banquet was honored by the presence of the Rev. Chaplain and Rev. Father Zahm. Mrs. M. M. Phelan and Mrs. A. Redmond also complimented the young ladies by their presence, and expressed great admiration at the refined social style that marked this attempt of the Graduates at playing hostess. After the banquet, all repaired to the parlor, where music and conversation filled up the hours till prayer time.

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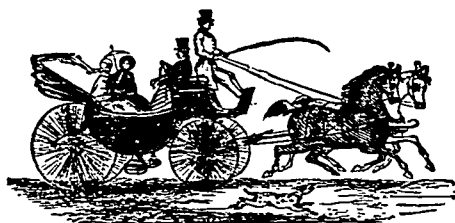
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Now, that telegraphic communication has been made between Notre Dame and my office, through the Michigan Southern Depot, I shall be prompt to have passengers in time to meet all trains.

For my attention to the patrons of Notre Dame and St. Mary's, I refer, by permission, to the Superiors of both Institutions.

P. SHICKEY

L. S. & M. S. Railway.

On and after Sunday, Nov. 21, 1875, trains will leave South Bend as follows:

GOING EAST.

2 40 a. m., Night Express, over Main Line, arrives at Toledo 10 30; Cleveland 3 p m; Buffalo 9 15.

10 12 a m, Mail, over Main Line, arrives at Toledo, 5 35 p m; Cleveland 10 15.

11 55 a m, Special New York Express, over Air Line; arrives at Toledo 5 50; Cleveland 10 10; Buffalo 4 05 a m.

9 12 p m, Atlantic Express, over Air Line. Arrives at Toledo, 2 40; Cleveland, 7 15; Buffalo, 1 10 p m.

7 53 p m, Toledo Express, Main Line. Arrives at Toledo, 2 30; Cleveland 10 55 a m., Buffalo 7 p m.

4 40 p m, Local Freight.

GOING WEST.

2 40 a m, Express. Arrives at Laporte 4 15 p m, Chicago 6 30 am
5 20 a m, Pacific Express. Arrives at Laporte 5 45; Chicago 8 20 a m.

3 p m, Evening Express. Arrives at Laporte 3 55; Chicago, 6 30

5 43 p m, Special Chicago Express. Arrives at Laporte 5 45. Chicago, 8 20.

8 00 a m, Accommodation. Arrives at Laporte 9 a m, Chicago 11 30 a. m.

9 10 a m, Local Freight.

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Michigan Central Railway

Time Table—November 21, 1875.

	*Mail.	*Day Express.	*Kal. Accom.	†Atlantic Express.	†Nig t Expre s
Lv. Chicago.....	5 00 a.m	9 00 a.m	4 00 p.m	5 15 p.m	9 00 p.m
" Mich. City..	7 32 "	11 01 "	6 35 "	7 43 "	11 15 "
" Niles	9 02 "	12 15 p.m	8 30 "	8 55 "	12 45 "
" Jackson.....	2 12 p.m	4 05 "	7 00 a.m	12 47 a.m	4 55 "
Ar. Detroit	5 45 "	6 30 "	10 15 "	3 50 "	8 00 "
Lv. Detroit.....	7 00 a.m	9 50 a.m	4 00 p.m	5 40 p.m	9 50 "
" Jackson.....	10 37 "	12 30 p.m	7 15 "	9 25 "	12 45 a.m
" Niles	3 40 p.m	4 19 "	6 10 a.m	2 30 a.m	4 30 "
" Mich. City..	5 15 "	5 45 "	7 50 "	4 65 "	5 45 "
Ar. Chicago.....	7 35 "	8 00 "	10 20 "	6 30 "	8 00 "

Niles and South Bend Division.

GOING NORTH.

Lv. South Bend—	8 15 a.m.	7 15 p.m.	\$9 06 a.m.	\$7 00 p.m
" Notre Dame—	8 22 "	7 23 "	9 07 "	7 07 "
Ar. Niles—	9 00 "	8 00 "	9 40 "	7 40 "

GOING SOUTH.

Lv. Niles—	6 30 a.m.	4 20 p.m.	\$8 00 a.m.	\$5 00 p.m
" Notre Dame—	7 07 "	4 56 "	8 32 "	5 32 "
Ar. South Bend—	7 15 "	5 05 "	8 40 "	5 40 "

*Sunday excepted. †Daily. ‡Saturday and Sunday excepted. §Sunday only.

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De Monti, B flat..... 65

Guignard..... 1.00

Southard in F..... 50

" D..... 50

Weber, in E flat..... 65

" G..... 50

Mozart, 2d, 7th & 9th, ea 65

" 1st Mass..... 65

" 12th..... 80

" 15th..... 65

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1776.

NEW YORK.

1876.

Eighteen hundred and seventy-six is the Centennial year. It is also the year in which an Opposition House of Representatives, the first since the war, will be in power at Washington; and the year of the twenty-third election of a President of the United States. All of these events are sure to be of great interest and importance, especially the two latter; and all of them and everything connected with them will be fully and freshly reported and expounded in THE SUN.

The Opposition House of Representatives, taking up the line of inquiry opened years ago by THE SUN, will sternly and diligently investigate the corruptions and misdeeds of Grant's administration; and will, it is to be hoped, lay the foundation for a new and better period in our national history. Of all this THE SUN will contain complete and accurate accounts, furnishing its readers with early and trustworthy information upon these absorbing topics.

The twenty-third Presidential election, with the preparations for it, will be memorable as deciding upon GRANT's aspirations for a third term of power and plunder, and still more as deciding who shall be the candidate of the party of Reform, and as electing that candidate. Concerning all these subjects, those who read THE SUN will have the constant means of being thoroughly well informed.

The WEEKLY SUN, which has attained a circulation of over eighty thousand copies, already has its readers in every State and Territory, and we trust that the year 1876 will see their numbers doubled. It will continue to be a thorough newspaper. All the general news of the day will be found in it, condensed when unimportant, at full length when of moment; and always, we trust, treated in a clear, interesting and instructive manner.

It is our aim to make the WEEKLY SUN the best family newspaper in the world, and we shall continue to give in its columns a large amount of miscellaneous reading, such as stories, tales, poems, scientific intelligence and agricultural information, for which we are not able to make room in our daily edition. The agricultural department especially is one of its prominent features. The fashions are also regularly reported in its columns; and so are the markets of every kind.

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For 1876

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CONDENSED TIME TABLE.

NOVEMBER, 1875.

TRAINS LEAVE CHICAGO DEPOT,

Cor. Canal and Madison Sts. (West Side)

On arrival of trains from North and Southwest.

3	Trains with Through Cars to NEW YORK.	No. 2. Day Ex. Ex Sund'y	No. 6. Pac. Exp. Daily.	No. 4. Night Ex Ex Sa & Su
Lv. CHICAGO.....		9 00 a.m.	5 15 p.m.	10 00 p.m.
Ar. FT. WAYNE.....		2 25 p.m.	11 35 "	5 20 a.m.
" Lima.....		4 35 "	1 25 a.m.	8 00 "
" Forest.....		5 34 "	3 01 "	9 17 "
" Crestline.....		7 00 "	4 40 "	11 10 "
" Mansfield.....		7 50 "	5 20 "	11 50 "
" Orrville.....		9 42 "	7 12 "	1 46 p.m.
" Massillon.....		10 15 "	7 45 "	2 19 "
" Canton.....		10 33 "	8 00 "	2 38 "
" Alliance.....		11 15 "	8 40 "	3 20 "
" Rochester.....		1 18 a.m.	11 12 "	5 58 "
" Pittsburgh.....		2 20 "	12 15 p.m.	7 05 "
Lv. Pittsburgh.....		3 10 "	1 10 "	8 10 "
Ar. Cresson.....				
" Altoona.....		7 30 "	5 55 "	12 10 a.m.
" Harrisburg.....		12 05 p.m.	11 05 "	4 13 "
" Baltimore.....		6 25 "	3 15 a.m.	7 45 "
" Washington.....		9 10 "	6 20 "	9 07 "
" Philadelphia.....		4 15 "	3 10 "	8 05 "
" New York.....		7 35 "	6 50 "	11 15 "
" New Haven.....		11 10 "	10 49 "	3 36 p.m.
" Hartford.....		12 40 a.m.	12 23 "	5 55 "
" Springfield.....		1 35 "	1 00 p.m.	7 03 "
" Providence.....		4 25 "	3 48 "	7 40 "
" Boston.....		5 50 "	4 50 "	05 "

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	Leave	Arrive.
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Peru accommodation.....	5 00 p.m.	9 30 a.m.
Night Express.....	10 00 p.m.	6 15 a.m.

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